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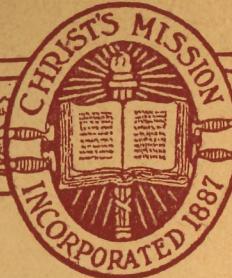
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—
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Clerical Fascism
in Yugoslavia

Rome and Russia

JESUIT ANTI-SEMITISM IN 1945

THE 'SIN GAME'

—
April, 1945
—

229 WEST 48TH ST.
NEW YORK 19, N. Y.

THE CONVERTED CATHOLIC MAGAZINE

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

"When thou art converted, strengthen thy brethren."—Luke xxii:32.

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Vol. 6 (New Series)

APRIL, 1945

No. 4

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Edited by Former Catholic Priests

FOR THE REFORMATION OF ROMAN CATHOLICISM

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ROME AND RUSSIA

EVERYONE ADMITS that a Third World War can be avoided only by close U. S.-British cooperation with Russia. Yet the forces of Fascism that will remain seem determined to disrupt that cooperation the moment the guns cease firing in World War II. In the forefront of these forces is the Catholic church and its controlled press throughout the world.

Our Sunday Visitor, widely circulated national Catholic weekly, last October 8, put the whole matter succinctly by openly calling for the "sealing off" of Russia and "telling her plainly that we'll bitterly resent and even fight any land-grabs on her part." Vatican circles in Rome last November published and circulated a violently anti-Russian pamphlet entitled, "*Bolshevism and Religion*," by Bishop Joseph Gawlina, chief chaplain of the Polish Army in Italy, which described the Russians as "Eurasians who hate European civilization and who have the Mongolian civilization of the Steppes, a destructive, imperialistic civilization."

Father Edward Lodge Curran, Coughlin's henchman, recently declared at a 'Christian Front' meeting in Brooklyn:

"We demand a Government that will forswear any alliance with Britain or Russia after the war."

Pope Pius XII himself, in his speech to the cardinals last December 9, warned that he was looking forward to "an all-out fight with Russia."

As far back as 1939, the Catholic church was determined that no Catholic or Catholic country would fight a war on the side of Russia. The influential Jesuit magazine *America* put it bluntly in an editorial in its issue of April 1, 1939, as follows:

"Every American Christian must be a conscientious objector in a World War where the United States is an ally of atheistic Russia. It can be said that he must refuse to be conscripted, even though he be executed for obeying God rather than Caesar."

The Jesuits did not dare to carry this threat into practice, since it would have been suicidal for the Catholic church to do so after the United States decided to help Russia against Hitler, and es-

pecially after Pearl Harbor. Thus, on July 12, 1941, the Jesuit magazine *America* softened its harsh orders to the following:

"There can be no softening of the anathemas which Americans have pronounced against Communism as a philosophy. Those who sup with the devil must use a long spoon, and we simple Americans have no long spoon."

It is true that we do not yet know what the outcome of Russia's post-war influence in Europe will be. That influence seems certain to extend to the very gates of Berlin and Vienna. France's pact with Stalin may further extend Russia's influence as far west as the Pyrenees and the Atlantic coast of Europe. But we do know for certain: 1) that Russia does not want another war; 2) that Russia will be dependent on the United States and Britain for large amounts of money and materials in order to rehabilitate its war-torn country; 3) that Russia's chief aim is to secure peace and prosperity for its people by preventing a hostile 'bloc' of small nations from "sealing off" its territory from Western Europe.

* * *

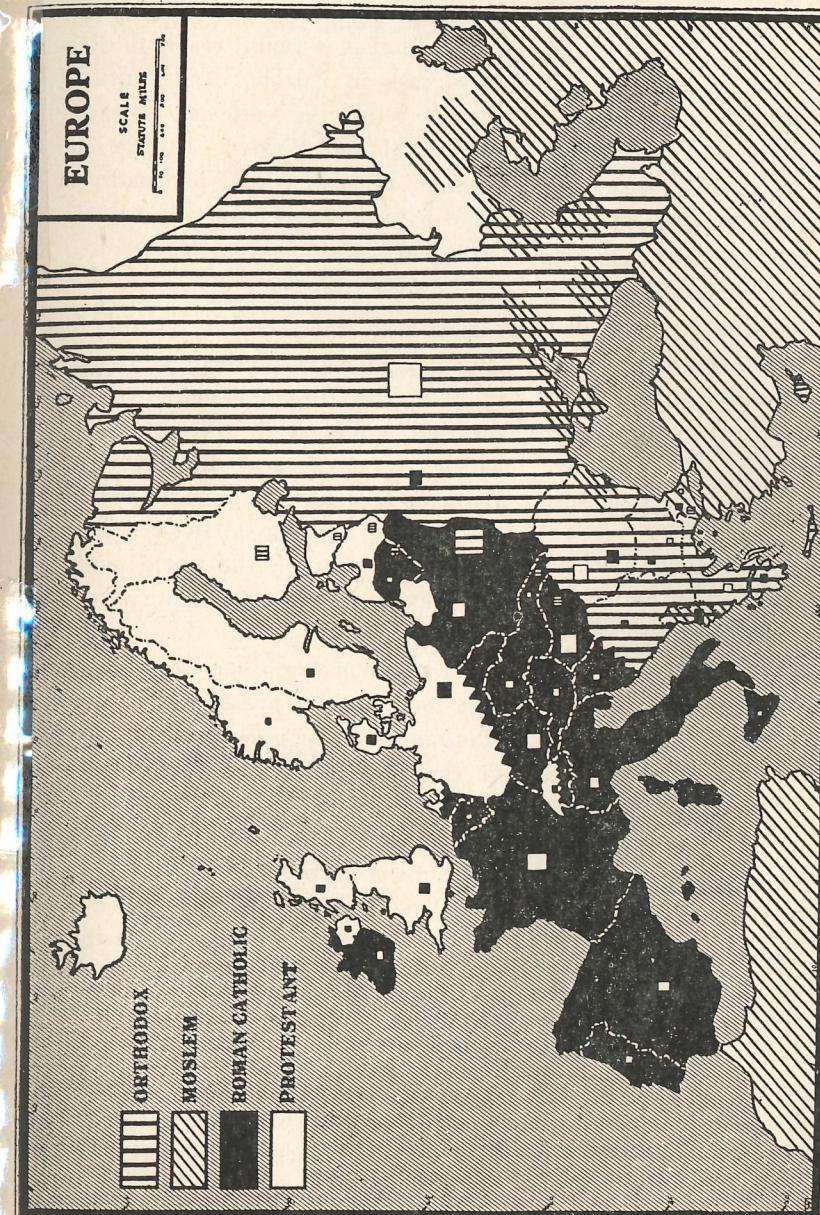
RESURGENCE OF THE ORTHODOX CHURCH

IT SO HAPPENS, however, that what the Roman Catholic church fears most about Russia is this very growth of its peaceful influence in Central and Western Europe. Long ago the Vatican tied its whole policy to support of a strong militarist Germany as a bulwark against such an invasion of Europe. A glance at the map on the opposite page shows the reasons for this. The Vatican's principal fear has been the resurgence of

the Eastern Orthodox church, and the danger of its supplanting Rome as the acknowledged head of European Christendom. There was a time when Constantinople, not Rome, was the center of all Christendom. The Patriarchs of the five ancient Sees of Jerusalem, Antioch, Alexandria, Constantinople and Rome then possessed *equal* jurisdiction and were centered in Constantinople. The Patriarchate of Constantinople later shifted to Moscow, and last January 31, the Patriarchs of all these ancient Sees (except Rome) gathered in Moscow and proclaimed Alexei the new Patriarch of Moscow. This was the first all-world Orthodox Council since the ninth century, when the Eastern Orthodox church broke with Rome because of its unwarranted claim to sole, supreme jurisdiction over all of Christendom.

Some interesting and significant things happened during this Orthodox *Sobor*, or General Synod, in Moscow. In the first place, the Patriarchs of these four most ancient Sees took time out to blast the Vatican for its friendship with "the Fascist beast." They issued a document appealing "to all the people of the world," to keep the peace after the war, and gave their blessing to the 'Big Three' leaders. Here is the statement of their attack on the Vatican's collaboration with Fascism, according to an *AP* dispatch from Moscow on February 10:

"In view of the present international situation, representatives of the Orthodox Church present at the Sobor congress raise their voices against those—the Vatican especially—who try to protect Hitlerite Germany from responsibility for the crimes committed by her, and ask for forgiveness for the Fascists who spilled the blood of innocent victims over all of Europe."



This map shows how much of Central and Western Europe is controlled by the Roman Catholic church, and explains why the Vatican has always wanted to meddle in European affairs. It also shows why the Vatican has always supported a strong, authoritarian, militarist Germany as a bulwark against Russia, and the influence of the Orthodox church, its ancient rival for dominance of all of Christendom. Protestants form only 17% of the whole population of Europe. Lutherans constitute three-fourths of all Protestants, the Reformed (Calvinist) and Evangelical churches making up the other quarter. There are four million Baptists in Russia. It is estimated that 84 million Roman Catholics will come under Russian influence after the collapse of Germany.

Earlier, on February 6, according to a *Reuter* dispatch from Moscow in the *N. Y. Post*, the Orthodox patriarchs protested against the Vatican as follows:

"There are voices of those who call themselves Christians calling for forgiveness of infanticides and traitors. These people expose themselves to the same blame as the Fascists who are drowning in the blood of their victims."

Present with the four Patriarchs was Metropolitan Benjamin of Brooklyn, N. Y., Exarch in America of the Moscow Patriarchate. In an interview to *Religious News Service* in New York before he left for Moscow on January 19, Metropolitan Benjamin predicted that "*the world-Orthodox Council in Moscow will become in effect a spiritual competitor of the Roman Catholic church.*" He further stated that such a world-Orthodox body was first suggested by the late Patriarch Sergius shortly before his death last year when he openly attacked the Vatican's claim to be "*the supreme center of Christian unity and authority.*"

* * *

FUTURE VATICAN POLICY

THE COLLAPSE OF HITLERITE GERMANY'S 'new order' for Europe, which was nothing else but an attempt to restore the 'old order' of pre-Reformation Europe, has disrupted the Vatican's cherished plans for a Europe made safe from invasion from the East by Russia with its Orthodox church and by Protestant England and anti-Clerical France from the West.

It was to accomplish this that Pope Leo XIII, in 1887, helped Bismarck's plans for the militarization of Ger-

many. The *N. Y. Times* of February 8 of that year, editorially styled this "*the profound immorality of the temporal policy of the Church of Rome,*" and predicted that it would result in disastrous wars in Europe. And it was in order to retain the Vatican's hegemony of Central and Western Europe that the same Pope Leo XIII personally insisted with the late German Kaiser that "*Germany must become the sword of the Catholic church.*"

It is easy, therefore, to see that the only hope for the Vatican is to cause U. S.-British disagreement with Russia that would lead to open war in which Germany and Poland would again be able to take part. It was this real danger that forced the Patriarchs in Moscow to warn the world against the Vatican's plea for "forgiveness" of Germany's guilt in this war. On many occasions the Pope has made this plea for "a merciful peace." Most outstanding was his appeal to the members of the U. S. House Military Affairs Committee when they visited him last December 15. According to a *UP* dispatch from Vatican City of that date, the Pope "*emphasized*" to this group of U. S. Congressmen—to whom he gave rosaries and holy pictures—"the necessity of making peace charitable and merciful as well as practical."

Of the 'Big Three,' Stalin is the only one who can afford to disregard the Vatican's influence both geographically and politically, especially now with the Polish question settled to his satisfaction. Churchill, who is sworn to safeguard England's post-war trade routes, must appease the Pope for *geographical*

reasons. A glance again at the accompanying map shows how the Latin-Catholic bloc of nations controls Britain's life-line of Mediterranean trade routes through the Suez Canal to India and Australia. President Roosevelt fears the Pope's *political* power. Too often in the past has he yielded to the fictitious threat of "twenty million Catholic votes." There is also the real threat to American business in Catholic-controlled countries of South America.

The Catholic press in America is not far wrong when it sums up the whole situation of the world as tending to a show-down conflict for mastery between Rome and Russia. Any agreement that may be made between them at this time would be a mere temporary political expedient to cover the present crisis.



*They said I died!
But tell them 'tis not so—
The guns—they lied!
I speak, I ought to know.
E'en though the place be red
With blood, tell them back home
I am not dead,
Not held beneath the loam!
For lo! with parting breath,
I woke to freedom—peace!
There is no death;
I have not left their side.
Tell them to carry on!
I have not died.*

—J. M. G.

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CATHOLIC RELIGION AND CRIME

TOM PRENDERGAST, most notorious political czar of the century who ruled Kansas City in its basidiest era, died last January 26, shortly after his release from Federal penitentiary. No one can fully estimate the extent of the crimes that resulted from his corrupt practices. His average gambling expenses are reported to have been \$50,000 a day. In 1939 he was convicted of taking a bribe of \$430,000 from insurance companies.

A devout Roman Catholic, Boss Prendergast was buried from Visitation Church in the country club section of Kansas City on January 29, after a solemn requiem high mass by Msgr. Thomas B. McDonald who eulogized him as "a man with a noble heart." Most amazing was Msgr. McDonald's further statement: "*I can vouch for the fact that he was at church every morning at 7:30 for a period of 30 years.*"

American Protestants may well stand aghast at this further brazen example of the Catholic church's public defense of criminals and gangsters, as long as they remain good Catholics and go regularly to mass and confession, and support the church with money and their political influence. Such religious teaching is no preventive of crime. It is, in fact, rather an incitement to crime, and may well account for the abnormally high percentage of Roman Catholic criminals in our jails and penitentiaries. It may also explain the high percentage of juvenile delinquents

among Catholic youth. If Catholic youngsters hear their priests publicly praise criminals, cheats, gangsters and gamblers of Boss Prendergast's type; if they are taught that crime doesn't really matter when they come to die as long as they have remained faithful to the Catholic church and have a priest to absolve them and sing high mass for them, then we can safely say that Roman Catholic teaching does not lessen but rather encourages crime.

THE 'SIN GAME'

AMERICANS are always baffled by the instant and sustained opposition of the Roman Catholic hierarchy against every new effort made by public agencies toward betterment in social matters. This opposition is generally explained as a defense of Catholic 'moral' principles, especially as directed against such measures as the proposed Child Labor Amendment, Federal aid to public-school education, the legalization of information on planned parenthood, the prevention of venereal disease, and many other matters generally considered of vital importance for the health and welfare of the American people. On the other hand, matters that do not seem to conflict with Catholic 'moral' principles—such as bingo—do not suffer from its well-planned opposition.

A recent example of the success of concentrated Catholic opposition was the squashing of the educational campaign against venereal disease started by the War Advertising Council and sponsored by the U. S. Public Health Service in cooperation with the OWI. Despite the endorsement of the U. S.

Surgeon General, who is a Catholic, despite the urgent need of such an anti-V.D. education campaign to ward off a threatened war-time venereal epidemic, the War Advertising Council was forced to back down because private business would not dare to offend the Catholic church by supporting the campaign.

A pocket-size magazine entitled *Frauds* published in California, in its issue for December, 1944, has an explanation of such Catholic opposition that may appear novel to many people, but which has much to recommend it. It presents a reasonable solution to the apparent enigma of Roman Catholic encouragement of evil by its opposition to effective public measures to prevent it.

As the article ("The Sin Game") in that magazine points out, the principal sin in the eyes of the Catholic church today is sexual sin—the only one remaining under the jurisdiction of the Catholic church in confession. Other sins, such as murder, arson and public injustice, which in medieval times were also under the direct jurisdiction of the church, have in modern times come under the control of State agencies of the law, with consequent loss of power and financial profit to the church. Sex sin, besides, is wholly the result of the weakness of human nature, and of all sins best carries with it its own sense of shame and remorse. Under the circumstances, as this article shrewdly says, "it is a simple matter to transmute the tears of contrition into what keeps a bishop in fine robes and fine cars."

But there is more to it than this. It may be asked why does the Catholic church lash itself into a fury of opposition against preventive sex-education by competent teachers, physicians and psychologists, calling it "dishonest, im-

moral and unscientific," while at the same time insisting that all instruction and discussion of sex for young and old must be confined to celibate priests in the darkness and secrecy of the confession-box?

The answer is that power enters at the door of weakness. Men and women are made weakest and most ashamed by sex, even when it involves no sin; weaker still by having to confess the shame of it in secret to another man, under fear of eternal punishment if their shame and weakness are not so confessed. To have sex discussed openly, to have its shame exposed to the full light of remedial, educative methods, would help to lessen the sin and eliminate the kind of shame that serves no moral purpose. But it would also lessen the fear of having to confess it to a priest, and would thus lessen the power of the priest over the sinner, as well as the prestige of the Catholic church as a whole, which has always been high in countries where prostitution and drunkenness abound.

Education is not the complete solution for sexual sin and its dire physical consequences. But it would expose its shame and take away much of its dread menace to public health. These benefits cannot be had by continuing to hide the evil and confine its discussion solely to the mysterious secrecy of the Catholic confession-box.

◆◆◆

Since, Lord, Thou dost defend
Us with Thy Spirit
We know we at the end
Shall life inherit.
Then fancies flee away!
I'll fear not what men say,
I'll labor night and day
To be a pilgrim.
—John Bunyan.

ARGENTINE FASCISM

THE FOLLOWING is a preview of 'what's cooking' in Catholic-Fascist Argentina, and there is no need to show our readers that it is a part of the long-standing tie-up between Vaticanism and German Fascism. It is taken from the reliable organ of American 'big business,' the weekly magazine *Business Week* of February 2, 1945:

"It is no longer any secret in either Washington or Buenos Aires that Argentina . . . is prepared to fight, eventually, for control over a large bloc of territory in South America . . . Current angle of this worrisome possibility is that German money now pouring into Argentina through Switzerland and Spain is said to be great enough to buy out small neighboring states and to finance the war. As anticipated a year ago ('Business Week,' Jan. 22, 1944) 'while the Fascists are losing the war in Europe, they are sprouting postwar plans in our own backyard.'"

Bolivia recently found a like successful formula for playing possum with Uncle Sam. When diplomatic relations with this country were in a state of suspended animation, Bolivia feigned a sudden conversion. It threw out of office several of its leading Fascists, and was promptly given diplomatic recognition by the United States. Then it turned around pronto and put them back into office, while it basked in the favor of the U. S. Department of State. Argentina can be counted on to use the same ruse to ingratiate itself with the U. S. Department of State without sacrificing its Catholic-Fascist government or its post-war plans for making itself into the Germany of South America, "the secular arm of Vatican authoritarianism."

CATHOLIC FASCISM IN YUGOSLAVIA

BY J. J. MURPHY

(It may be surprising to many to discover that Clerical Fascism worked with the Axis, not only in the larger countries of Europe, but also in the smaller Balkan countries, as the following article by Dr. Murphy clearly shows.)

WELL-MEANING CATHOLICS in this country have been led by their church into believing that it is utterly uninterested in politics as such. Their deception is made easier by their ignorance of history and their naïve belief that their church, like God, "can neither deceive nor be deceived."

The shocking truth of the matter is that in Europe, particularly in Catholic countries, the Roman hierarchy has always played politics with abandon. At times it works behind the mask of "lay Jesuits" like Franco, Salazar and DeValera. Again it prefers to appoint a prelate to crack the whip over the Clerical party. Msgr. Ludwig Kaas in Germany, Msgr. Ignaz Seipel in Austria, and Msgr. Josef Tiso in Slovakia are classic types of priest-politicos. This is especially the case in Eastern Europe where the Catholics are predominantly peasants and functional illiterates.

The truth is finally leaking out how much the Vatican worked hand in glove with Nazi-Fascism in Western Europe. Unfortunately most people are still unaware that it cooperated with the Axis even more openly in Eastern Europe. This happened not only in overwhelmingly Catholic countries like Poland where Cardinal Hlond praised the destruction of the democratic Constitution in 1935, but even in countries like Yugoslavia where the Catholic minority seized political control. How Clericalism came to dominate Catholic Slo-

venia, a province of Yugoslavia, and through Slovenia all Yugoslavia is the story this article has to tell. It might be called "a prelude to Fascism," for Clericalism is the mother of Fascism.

THE ENTERING WEDGE

The Slovenes are a Slav people of Central Europe. Always dominated by the Roman Catholic hierarchy, they were pushed under the yoke of the Habsburg emperors with whom Rome was working for the revival of the Holy Roman Empire. Its catechism taught them that "subjects ought to conduct themselves toward their sovereigns like faithful slaves toward their master."²

Realizing in the 19th century that nationalism, with its desire for political autonomy, was an abiding force, the Vatican decided to take over this national urge in every Catholic country so that it could control it for its own purposes. In Ireland, Poland, Spain, Quebec and elsewhere it convinced the masses of each country that Catholicism was of the essence of their nationality. In a subject country like Ireland or Slovenia it proceeded to use this new political control as a threat to the empire to which the country belonged. For instance, in the Austrian-Hungarian Empire it made Franz Josef, the 'Apostolic Usurper', know and feel that

² A quotation from a Catholic catechism used in Austria up to 1918, as cited by Count Sforza in the N. Y. Times of January 1, 1943.

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unless he gave in to the Catholic church it would fan the Catholic Slovenes and Croats into open rebellion against him.³

This explains why nationalism has always been a war cry of the Clerical Party. *For God and Country* is always its motto, as for instance in the Falange of Franco Spain or among the Sinarquistas of Mexico. This is why the Clerical politicians in Slovenia called their party, "The Slovenian People's Party." A priest was always the leader. Under Franz Josef's regime it was Father Krek. The present one is Father Kulovets.

The Slovenian People's Party, better known as the SPP, skilfully used social welfare work as a political come-on, especially after it was freed from the Habsburgs and became part of Yugoslavia in 1918 at the end of World War I. Louis Adamic, leading authority on Yugoslavia, was undoubtedly right when he called the SPP, "a shrewdly organized Tammany Hall," and went on to say that, "At its core the Clerical party was just another political-power outfit and under its pious verbiage as cynical as any." He tells how it "used old and tested methods of controlling the jobs and politics of some 10,000 state employees. Wherever it could be done non-Clericals were displaced by Clericals."

PRIEST-POLITICOS

The Fulton Sheen of Slovenia was Father Lambert Ehrlich, a suave priest and university professor. He propagated Fascism in high-sounding intellectual terms under the guise of religion.

³ How the Vatican controlled nationalism in Ireland, not to work for Ireland's freedom, but to drive political bargains with the Kings of England is told in the pamphlet, *Vatican Power Politics in Ireland*, advertised on the inside cover of this issue of our magazine.

He founded a military Clerical-Fascist force called *The Guard*, somewhat similar to Father Coughlin's *Christian Front* in this country.

"But the 'non-political' Father Ehrlich was the head of the local Clerical brain-trust, which included several other priests, all subordinate to the Bishop of Lublyana. And more important still, Father Ehrlich was in spiritual command of *The Guard*, the Academic Dormitory at the university, *Catholic Action* and its rural subsidiary movement *Slovenian Young Men*."

"Father Ehrlich and Dr. Marko Natlačen (clerical Governor of Slovenia) began to make use of *The Guard* late in the 1930's when they set out to transform the University of Lublyana from a fairly liberal institution into a Clerical stronghold. Father Ehrlich's fanatical young 'spiritual storm troopers' spied upon and denounced liberal students and professors. Everywhere there was endless intimidation . . . In fact the label 'Communist' began to be stuck onto pretty nearly everyone who wasn't wholeheartedly with the SPP."⁴

The open leader of the pro-Fascist Clerical party in Slovenia was Jesuit Father Anton Koroshets who made a profession of politics, just as Msgr. Seipel did in Austria. He ruled Slovenian politics and to a large extent all Yugoslavia from the birth of that post-war country in 1918 until Hitler moved in over twenty years later. He was Premier, Vice-Premier, Minister of the Interior time after time until death put an end to his 'priesthood.'

The kind of political leadership Father Koroshets furnished is not hard to imagine. It is briefly synopsized in the above-mentioned book *My Native Land*, p. 163:

"Monsignor Anton Koroshets . . . took a fairly decent part in the not too inspiring scramble for power among politicians

⁴ *My Native Land* by Louis Adamic (1943), page 166. This noted American-Yugoslav writer is the author of more than a dozen other books.

which attended the birth of Yugoslavia. From then on, however, the *Slovenian People's Party* was consistently opportunistic and reactionary . . . Father Koroshets was eager to join in the anti-democratic business. And he did join in on at least a half dozen crucial occasions. Out to entrench his Party in Slovenia and to swell its influence in Yugoslav politics, the padre was ready night and day to engage in political tricks which smelled bad from any sort of honest spiritual or intellectual position."

"Father Koroshets helped King Alexander in many ways to kill what little democracy there was in Yugoslavia up to 1929 and thus 'qualified' for the post of Prime Minister under the newly established royal dictatorship."

When King Alexander was assassinated in a plot engineered by Catholic Ante Pavelich, a tool of Nazi-Fascism, he was succeeded by the weak, conniving Prince Paul who acted as regent. Louis Adamic on page 164 of the book mentioned before gives this glimpse of the political vise in which Msgr. Koroshets held Yugoslavia, after Prince-Regent Paul took office:

"The priest-politico, Father Koroshets, promptly got back into the Government and the *Slovenian People's Party*, held important Ministerial positions in Belgrade from the middle 1930's until the Axis struck in 1941. During those years they attained complete control of Slovenia. From 1935 until they decided to ditch him in 1941, the Slovenian Clerical Ministers were closer to the Prince-Regent than anyone . . .

"The undemocratic set-up in Yugoslavia started by Alexander gave Paul no trouble in finding ways and means to help his Clerical friends. He had the final word over the State budget and could push vast sums into the channels they controlled . . . Father Anton Koroshets and Mikha Krek saw to it that nearly all monies allotted to Slovenia for the relief of cooperatives were given to the *Slovenian People's Party* organizations, in most cases run by parish priests . . . The Clericals thus acquired a politico-economic stranglehold on the country and in the 1938 elections they had no difficulty in manipulating the votes of a



JESUIT FATHER ANTON KOROSHETS

" . . . helped to kill democracy."

This Jesuit priest-politico was successively Vice-Premier, Premier, and Minister of the Interior of the Jugoslav government, and his 'Slovenian People's Party' ruled the country till Hitler moved in.

large number of bewildered, depression-weary peasants."

Nothing in Msgr. Koroshets' career of crooked politics is as obnoxious as the thought that for many years, as Minister of the Interior, he was head of the Yugoslav *Gestapo*, called at that time "the Secret Police" (*Glavynacha*). He had 15,000 secret agents and 60,000 uniformed gendarmes under his command. The sadism of this priest-directed *Glavynacha* has never been equalled except in the Inquisition or the tortures administered by Catholic Heinrich Himmler, head of the Nazi *Gestapo*.⁵

⁵ Description of the tortures administered during the late 1920's, when Fr. Koroshets was in charge of the *Glavynacha*, are given in *My Native Land*, pp. 109-119.

Just as in Clero-Fascist Austria and in Czechoslovakia the Vatican used both priests and laymen as its tools, so it did in Slovenia. As Msgr. Seipel in Austria worked at times through laymen Dollfuss and Schuschnigg, and Msgr. Kaas in Germany through Brueining and von Papen, so in Slovenia Msgr. Koroshets worked through puppets in many ways. Outstanding among these was Dr. Marko Natlachen. Like Schuschnigg in Austria, he was a lawyer and the man in highest office when Hitler took over. It would be hard to beat Adamic's (p. 166) thumbnail description of him:

"A sharp-faced man in his fifties, Marko Natlachen was an able executive; however, his real job as Governor of Slovenia was to carry out the political will of his priest superiors, Reverend Anton Koroshets and Reverend Anton Kulovets, and of Mikha Krek, who sat in authority in Belgrade . . . of his spiritual mentor, the Reverend Professor Ehrlich. Natlachen was the last conspicuous figure in Lublyana and by 1939 people began to refer to him as 'the uncrowned King of Slovenia.' He could do anything, and he did. In one sudden swoop he shifted 400 teachers who were not entirely pro-*Slovenian People's Party*. He moved professors and judges all around the country."

THE CONCORDAT AND FASCISM

From the way the Roman Catholic church dominated the region called Slovenia and to a large extent controlled the whole country of Yugoslavia one might be led to think that Roman Catholics were in the majority. While this is true of Slovenia, it is by no means true of Yugoslavia as a whole which has a two-thirds majority of Greek Orthodox Catholics. It was not until 1938, when Msgr. Koroshets as Vice-Premier tried to establish a Concordat between the Vatican and Yugoslavia, that the Orthodox were roused from their policy of appeasement. They

opposed it not only as a threat to their religion but as a trick of the Axis to undermine their country. Adamic (p. 167) is forced to admit that it was virtually an Axis decoy, when he says: "First of all the Concordat was an idea the Axis gave to Premier Stoyadovich, its chief agent in the unhappy country, to play with."

H. D. Harrison in his book, *The Soul of Yugoslavia*, says: "The Orthodox Church believed the Concordat would give the Roman Catholic church and the Italian cardinals too much power over education and too free a hand in appointing priests for the Army to be just or safe . . . The Orthodox church having fought for centuries for liberty, both religious and political . . ."

The Orthodox succeeded in preventing the Concordat only after a bitter fight that cost many lives. H. D. Harrison, in the book just quoted, hints at the ruthless Catholic repression of the Orthodox who exercised their democratic right of protesting against a tie-up of their Orthodox country with an alien and inimical religion. He says on page 215:

"Father Koroshetz gave orders that all meetings of protest were to be ruthlessly stamped out. He drafted large numbers of Catholic gendarmes from Croatia and Slovenia . . . On several occasions the police fired into the crowd, killing and injuring many people."

The revenge wreaked on the Orthodox by the Vatican agents at that time was nothing in comparison with the wanton spilling of blood that took place when the Vatican and Nazi-Fascists later joined hands for the extermination of the Orthodox church in Yugoslavia. A hint of what took place was given in an article on Ante Pavelich in the November, 1943, issue of THE CONVERTED CATHOLIC MAGAZINE. The full

facts deserved to be featured and will be in a coming issue.

Orthodox opposition was able to prevent the Concordat, but was "too little and too late" to prevent the Clericals from betraying Yugoslavia into the hands of the Axis.

Clericalism is a forerunner of Fascism. This was as true of Slovenia as it was of Austria and Slovakia. In fact it merged so easily and naturally with Fascism that it became impossible to tell where the dividing line might be. The control of Clericals in Slovenia for twenty years made it an easy victim for Hitler. How this took place and the Clericals' part in it is referred to by Adamic (page 167): "One can assume that there was a deal, that Vice-Premier Koroshets cooperated with the pro-Axis Prince-Regent and the pro-Axis Premier . . ." This was more than an assumption. It was the only possible explanation of known facts, as the author goes on to show.

When Hitler took over and gave control of Slovenia to his Axis partner Mussolini, the Clerical party and its leaders, Father Kulovets, Father Ehrlich and other priests were glorified and better entrenched than ever. Marko Natlachen, their lay puppet, headed a delegation that went to Rome, right after Axis occupation, to pledge loyalty to the King of Italy, Il Duce and the Pope. On his return he was made president of the *Slovenian People's Party*. The military unit of the Clericals, called *The Guard*, worked zealously for the Gestapo in spying and denouncing fellow Slovenes who refused to be lick-spittles of Fascism.

Facts speak louder than words. The fact that Father Ehrlich's death gave occasion to the Italian-controlled press of Occupied Slovenia to praise him to the skies is in itself the surest proof of his Fascism.



ANTE PAVELICH

Catholic Croat Quisling—responsible for the slaughter of thousands of Serb patriots, including bishops and priests of the Serbian Orthodox church, according to the magazine 'Christianity and Crisis' in its issue of June 29, 1942.

On New Year's Day, 1943, Pope Pius XII telegraphed his cordial good wishes to Pavelich, according to the N. Y. 'Herald Tribune' of Feb. 21, 1943.

What the lovers of democracy in Slovenia thought of Father Ehrlich was made equally clear in an indictment published by the Slovenian Underground at the same time. It called him "*the leading traitor of the Slovenian nation, the initiator of political and police collaboration with Occupation authorities of all reactionary elements, the organizer of terroristic and denunciatory bands serving the enemies of our people.*" It went on to say:

"Up to the very moment of the anti-appeasement revolution in Yugoslavia, that is, almost up to the day of the Nazi invasion, the Clerical clique, of which Ehrlich was the prime mover, cooperated with German Nazism and Italian Fascism in our capital city of Belgrade . . . As its spiritual leader, he put his infamous 'Guard' at the disposal of the Occupation authorities.

"In his own person Father Ehrlich perpetrated these anti-national and anti-liberation acts: In his newspaper 'Free Slovenia' Ehrlich wrote attacks on individuals which resulted in their arrest by the Italians . . . In close contact with the Italian command, Ehrlich had regular meetings with Major Bruchetti of the Fascist Carabinieri . . . The deaths of hundreds of hostages are attributed to the fact that Ehrlich or his 'Guard' gave their names to the Italians."

CONCLUSION

It should not surprise well-informed Americans to learn that Frants Snoy, Slovenian minister in the reactionary Yugoslav government-in-exile and an ardent Clerical, did everything possible to arrange for the delivery in this country of a series of lectures by Father Lambert Ehrlich, the Clerical Fascist, and other priests of his kind from Yugoslavia. He was assured of the co-operation of the American hierarchy and of Slovenian Catholic parishes. It was understood that Mussolini would connive at their emigration from Yugoslavia. Thanks to the opposition of Louis Adamic and others this Clerical-Fascist ruse was nipped in the bud. It shows, none the less, the ideals and the purpose that American prelates share with Father Ehrlich. It is not only of the Vatican that America must be wary, but also of its agents in the American hierarchy who wear false trappings of democracy.

Speaking of the American hierarchy, Louis Adamic, well-versed in European

and American politics, gives both us and the President this very warning. He says (p. 464):

"Part of the hierarchy is busy night and day with clerical politics in reference to the Western Hemisphere, politics whose ethical content is no higher than was that of Reverend Dr. Lambert Ehrlich in Slovenia . . . Men of this stripe are the wrong kind for the President of the United States to try to appease with a reactionary foreign policy, however tentative."

AMERICA'S four Roman Catholic cardinals, of whom only one is still living, are on record as lauding Mussolini and his Fascist regime as sent by God to save Italy and the Roman Catholic church. The following quotations may be found in the book, "What to Do with Italy," by Profs. Salvemini and La Piana (pp. 68-9):

Cardinal O'Connell of Boston declared:

"Mussolini is a genius in the field of government, given to Italy by God to help the nation continue her rapid ascent to the most glorious destiny."

Cardinal Mundelein of Chicago lauded him as follows:

"Mussolini is a great big man, the man of the times."

Cardinal Dougherty of Philadelphia spoke of Mussolini as

"exalting [the Catholic] religion and Italy."

Cardinal Hayes of New York received from Mussolini four decorations, each succeeding one greater than the preceding one, and accepted them with high praise for the Duce.

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IS THE CATHOLIC CONFESSIONAL A CAUSE OF CRIME?

BY JOSEPH ZACCHELLO

MANY WERE STARTLED by the statistics from official Catholic sources in THE CONVERTED CATHOLIC MAGAZINE for January showing the abnormally high percentage of Roman Catholics in our jails and penitentiaries, as well as the disproportionate number of Catholics among young people arrested in New York as juvenile delinquents. Persistent Catholic propaganda by radio, press and pulpit had almost convinced Protestant Americans that all the crime in America was the result of our "Godless" American public schools, and that few, if any, Roman Catholics ever went to jail.

It is too much to expect that Catholic propagandists will publicize their own crime statistics and allow their Catholic people to find out who or what is responsible for the abnormally high rate of crime among Catholics.

There are priests in the Catholic church who place the blame on the fact that nuns are made the moral teachers of youth in Catholic schools. Nuns, they say, because of their self-repressive, ascetic training are not fitted to teach and prepare Catholic children to face the real facts of life. Nuns regard every thought of sex, for example, as a mortal sin and feel guilty themselves even when they look at the nude image of Christ on the crucifix. But these days, when children have so many ways of discovering the facts of sex for themselves outside school, the influence of the nuns in this regard may be largely discounted.

In the January issue of THE CONVERTED CATHOLIC MAGAZINE, Mr. Lehmann points to the unethical teaching of the Catholic Church on theft and robbery as a possible cause of the high rate of crime among Catholics. This teaching, which gives the reasons that excuse from theft, should not be underestimated since, as he proves on good authority, more than 50% of all crimes among youth are connected with thievery. But such explanations are merely partial and still leave us to find some underlying cause in the Catholic church's whole moral system of the alarming rate of crime among Catholics. This root cause is the Catholic practice of confession, one of the seven 'sacraments' or foundation-stones upon which the entire superstructure of Roman Catholicism is built.

Protestants oppose the Roman Catholic confessional because it is a purely Roman invention, is contrary to scripture teaching, and was never taught or practiced by Christ or his apostles. But few, if any, have ever brought to light its evil effects in social and moral matters. These evil consequences flow from the fact that Roman Catholics are taught to believe that the priest, a mere man, has the power to absolve them from their sins, on the simple condition that they tell their sins in secrecy to him in the confession-box, and promise to perform a simple 'penance' that he imposes. The following should be noted with regard to the practice of confession:

1. The priest is a real judge.
2. He himself can forgive, or withhold forgiveness, of every kind, degree and number of crimes at his own discretion;
3. There are no witnesses;
4. The sinner is his own accuser;
5. No record of the proceedings is kept; a guarantee in fact is given the sinner that absolute secrecy will be observed;
6. No public jail sentence or fine is imposed, only a few minutes of prayers and a verbal promise of reform;
7. By this procedure all effects of the crimes confessed are destroyed and the criminal instantly made "holy" and a good citizen again.
8. This secret process of forgiveness and hiding of crimes may be accomplished again and again as long as the sinner conforms to the regulations set forth above and as laid down in Catholic Canon Law.

Canon 888 says:

"The priest has to remember that in hearing confessions he is a judge."

Again Canon 872:

"For the hearing of confessions there is required in the priest not only the power of orders [the priesthood] but also a juridical investment."

As to the power of the priest as judge in confession, Canon 870 says:

"In the confessional the minister has the power to forgive all crimes committed after baptism."

The Council of Trent (*Sess. VL. Chap. 7.D.B. 799*) decreed that the priest not only forgives sins in confession, but has power to destroy them and thus make of the criminal a perfect citizen and a saint: **"The crimes are not only forgiven but destroyed and the criminal made as a new person—a saint"**. To obtain pardon it is not necessary to be sorry for crimes committed

because they are offenses against society or God, but it is *sufficient if the criminal is sorry for fear he will go to hell forever if he does not confess them and obtain the forgiveness from the priest in confession*. On this point the Council of Trent (*Sess. 14, C.H.*) says of the sinner: **"It is sufficient if he is sorry for fear of otherwise burning in hell for all eternity."**

All the decrees of the Council of Trent are binding on Catholics under pain of anathema and excommunication.

Anyone can understand that this practice of the Catholic confession is no deterrent to crime, and can easily, in fact, be made an excuse for continuing in it. Big-time criminals and racketeers,



THE CONFESSIONAL.

This picture of a 'Confession Box' is from an old print. In the United States a door or curtain hides the penitent.

especially, generally can find ways to circumvent the civil law and its penalties. If they are Roman Catholics and believe in confession, they have assurance of an easy way of also escaping punishment in the next life.

Examples are plentiful of such big-time Catholic criminals and racketeers continuing in crime without any qualms of conscience. 'Big Tom' Prendergast of Kansas City who died recently after release from Federal penitentiary was one of them. Under his rule, Kansas City was a menace to the morals of young and old. Brothels flourished openly and criminal gangs enforced his dictates. Gambling houses were as commonplace as grocery stores, and he himself was the biggest gambler of his age. Political corruption abounded and Prendergast, as boss of it all, grew fabulously rich from the wealth that flowed into his pockets from this underground traffic in crime. Yet, when he died last January 26, Monsignor Thomas B. McDonald who preached his funeral sermon after solemn high mass, publicly proclaimed him "a man with a noble heart and a true friend," because "he went to mass every morning at 7:30 for 30 years."

Tom Prendergast, and other Catholic criminals like him, did not fear the penalties of the civil law, because he could escape them by bribing and corrupting judges and officers of the law whom he himself had appointed. As a Catholic, however, he feared the tortures of hell in the next life. But he was assured by his church's teaching that he could also escape God's punishment as long as he went to confession regularly, told his crimes to the priest and said he was sorry merely because he was afraid of going to hell. He was further assured that he could continue his life of crime with impunity as long as he

made sure of having a priest to absolve him before he died and to say masses afterwards for his soul in Purgatory. Mayor Hague of Jersey City is another of many examples of 'devout' Catholic political bosses and racketeers who escape the punishment of the civil law by bribery and corruption, and at the same time have the assurance from their church's teaching that they can also escape God's punishment in the next life by obtaining pardon regularly from their priests in confession.

Why then should Catholic parents wonder if their wayward children, trained to confession in a Catholic school, refuse to heed their admonitions? Forgiveness may be had in confession without any expression of sorrow to their parents. Nor should a Catholic wife wonder how her husband can remain unfaithful, even after going many times to the priest to tell him the details of his unfaithfulness. Each time his sin is blotted out and he again becomes the ideal husband—all by merely confessing to the priest and saying a few 'Hail Mary's' as a 'penance.'

Should we wonder why there are so many Catholic criminals? Perhaps we should wonder why there are not many more. That there are not many more may be due to the fact that not all 'judges' sit in confession-boxes, but on criminal court benches and send criminals to jail and penitentiaries, and even to the electric chair.

We former priests now know what true forgiveness of sins means in Christian teaching: that God alone forgives sins and with forgiveness comes a complete change of life. The Catholic practice of confession is merely a recital to a man of sins committed, with no guarantee of pardon from God, and nothing to prevent the repetition of the

same sins over and over again. In true Christian teaching, forgiveness of sins is not just the wiping off of old sins from the soul and then going forth to soil it again with more of the same sins. It means the gift of a whole new soul, the rebirth to a new life for the sinner to whom sin becomes abhorrent and who remains sanctified and a true child of God thereafter. Then the sinner is really saved. He becomes not only a saint, but also a good citizen. Only this kind of religious teaching is a real deterrent to crime.

HIERARCHY CONDEMNS PROTESTANTS

PROTESTANT PATIENCE with the Roman Catholic church must be completely exhausted by the latest outrage on the part of the entire Catholic hierarchy of Argentina in publicly "condemning the activities of Protestant missionaries and exhorting all Catholics to refrain from participating in the Young Men's Christian Association, the Young Women's Christian Association and the Salvation Army," as reported from Buenos Aires in the N. Y. *Herald Tribune* of January 27.

Here are some excerpts from their "collective pastoral letter" of January 25, signed by Cardinal Copello, head of the Roman Catholic church in Argentina, six archbishops and fifteen bishops:*

"At the present time there is a visible rerudescence, organically renewed, of campaigns being carried out by those who might be called Protestant mission-

*One of them, Bishop Miguel D'Andrea of Buenos Aires, was enthusiastically paraded in the press of the U. S. as a champion of tolerance and democracy when he visited Washington, D. C., two years ago.

aries for the purpose of obtaining converts from among the Catholic population of our country. *The audacity of this attack is such that it is public and notorious knowledge that Protestant missionaries and pastors preach and proclaim the most absolute religious liberty, invoking our constitution.*

"Therefore we have the right to oppose this proselytizing Protestant work which attacks and mutilates the unity of the Church and seeks to separate from her those who have been baptized into the Catholic Church . . .

"We also exhort our clergy to recall with frequency to the faithful that their fathers and families are prohibited from sending their children to Protestant schools; that Catholic teachers are forbidden to cooperate by teaching in such schools, and that everyone is forbidden to read Protestant publications or attend Protestant conferences and lectures.

"In accordance with the vigilance which we are commanded by the Holy See to exercise against Protestant and rational infiltration, and in accordance with its expressed orders, we declare that all the faithful are prohibited from participating in associations known as the Young Men's Christian Association, Young Women's Christian Association, and any other similar associations which under an appearance of sincere love toward our youth . . . are simultaneously engaged in undermining their faith.

"At the same time we would point out that the Salvation Army is definitely a Protestant institution, and all who contribute to its work, either with cash or donation in kind, are failing in their duty, as they are contributing and assisting in the spreading of false doctrines."

Here again is another instance of the Roman Catholic hierarchy crushing out the first and most important of the Four Freedoms in union with a Fascist government—and "in accordance with the vigilance . . . commanded by the Holy See." Here again is a case of the Roman church persecuting Protestants in a country where it is dominant, but demanding, and getting, full freedom

to proselytize in predominantly Protestant countries. In Brooklyn, N. Y., alone the Catholic church has *fifty centers for the instruction of Protestants in the Catholic religion*. Recently Oklahoma City was completely blanketed

with Roman Catholic literature by a systematic distribution of Catholic-propaganda pamphlets to every Protestant home. Yet, the United States is much more a Protestant country than Argentina is Catholic.

TO THE PROTESTANTS OF BOSTON

PLANS have been widely publicized to erect a monster memorial—a cathedral or a public stadium to dwarf Soldier's Field in Chicago—to the late Cardinal ('Big Bill') O'Connell, with the help and cooperation of Protestants and Jews. To prove what a shame this would be, and how great is the distorted sense of values today in Protestant America, we publish the following appeal from one of our readers to Protestants in Boston—and everywhere:

Our newspapers have announced that you have graciously consented to cooperate with Boston Catholics to erect a memorial to the late Cardinal O'Connell. But why should Protestants honor this man who was an ardent supporter of Franco and the recipient of decorations from Mussolini and Hirohito which he did not return or disown? Was he not the leading prelate in America of the Roman Catholic church which is anti-democratic, anti-liberal and officially opposed to our American ideals, especially our vital principle of separation of Church and State? Have you forgotten the fate of the Mothers' Health Bill, when 'Big Bill' regimented Catholics who promptly voted the measure down? *Don't you remember when 'His Eminence' cracked down on the Beacon Hill legislators and forced them to defeat the Child Labor Amendment, and boasted afterwards how he had made them grovel before him?*

If you ever read Catholic literature you must know that Roman Catholic spokesmen place the blame for the evils of our time on your good Protestant ancestors because they destroyed the authority of the church of Rome by their 'so-called' Reformation. Protestants today have become the world's worst appeasers. You don't even 'protest' any more, let alone fight for your God-given rights. You bend backward to be fair and just to Catholics. You have allowed the Catholic church to control the press, radio and movies. When, for example, the newspapers and radio announced that one 'Joseph Tiso, Premier of Slovakia, had flown to Germany to consult with Hitler,' not even a hint was given that *Joseph Tiso is a priest and Monsignor specially honored by the Pope, and Hitler's puppet dictator, under whose rule Jews have been ruthlessly exterminated and the clergy and priests of the Orthodox church persecuted and slaughtered.* Nor does the press or radio dare to make it known that Hitler's ace diplomat, Franz von Papen, is a Papal Chamberlain whose signature, together with that of Cardinal Pacelli, the present Pope Pius XII, still stands as honoring the Concordat between the Vatican and Hitler's Nazi regime. Perhaps you missed the following in *The Christian Science Monitor* of last December 10:

"Nearly all Spanish Protestant places of worship are closed, foreign missionaries have been expelled from Spain, two-thirds of the Spanish pastors, evangelists and colporteurs have been exiled, imprisoned or executed, while a number have passed on in prison. Over the greater part of Spain no Protestant religious meetings, public or private, are permitted."

Yet, Franco and his Fascist regime are so dear to the present Pope, that he singled them out for special praise in his Christmas message and held them up as an example of the kind of "democracy" that he wants to see established. Before you "cooperate"

with Archbishop Cushing, why not at least ask him if he too is an admirer of Franco and the kind of "democracy" and "religious freedom" he and the Pope believe in?

Some years ago, at a mission to non-Catholics in New Brunswick, N. J., a Protestant asked the Paulist priest Father Harney who was conducting the Mission the following question:

"Does not the Catholic church regard Protestants as 'heretics,' and does it not teach that heretics should be punished, with death if necessary?"

To which Father Harney replied:

"I do not doubt that Catholics, if they were strong enough, would hinder, by death if necessary, the spread of such errors throughout the people, and I say rightly so."

When interviewed next day by a reporter from the N. Y. *Herald Tribune*, Father Harney stated that he was correctly quoted, that they were his personal convictions and in accord with those of the Catholic church. Monsignor John A. Ryan, widely publicized as the most outstanding 'liberal' Catholic spokesman in this country, confirms this official Catholic teaching in his book, *Catholic Principles of Politics*, published by the Macmillan Company with the official endorsement of the National Catholic Welfare Conference, the most powerful lobby in Washington:

The State is obligated to "recognize the true religion, that is, the form of religion professed by the Catholic faith." (pp. 313-14)

In a Catholic State, non-Catholic religious service should only be "carried on in the family or in such an inconspicuous manner as to be neither a scandal or perversion to the faithful." (p. 317)

The important point stressed by Monsignor Ryan is that, if the Catholic conscience is now bound by our Federal laws, it is equally bound to change them should Catholics ever come to represent a majority of the population. He states:

"It [a Catholic State] could not permit non-Catholic sects to carry on general propaganda, nor accord their organizations certain privileges that had formerly been extended to all religious corporations, for example, exemption from taxation." (p. 329)

All this is confirmed by a clear statement in the October, 1943, issue of the *Ecclesiastical Review*, official publication for Roman Catholic priests:

"The first danger is the attitude toward diversity of religious beliefs engendered by conditions existing in our Armed Forces . . . The second source of danger is the emphasis that is nowadays laid on one of the 'Four Freedoms,' freedom of religious worship. Indeed this is commonly proposed as one of the objectives for which America is fighting. Beyond doubt, this expression, 'freedom of religious worship,' is ordinarily understood by our non-Catholic citizens when they advocate the 'Four Freedoms' in the sense that everyone has a natural, God-given right to accept and practice whatever form of religion appeals to him individually. NO CATHOLIC CAN IN CONSCIENCE DEFEND SUCH AN IDEA OF FREEDOM OF RELIGIOUS WORSHIP. For, according to Catholic principles, THE ONLY RELIGION THAT HAS A GENUINE RIGHT TO EXIST IS THE CATHOLIC RELIGION THAT GOD REVEALED AND MADE OBLIGATORY ON ALL MEN."

So you see, these people with whom you are willing to cooperate in erecting a monster memorial to one of their leaders, consider your form of worship a "scandal," a "perversion," which should be confined to your homes. In other words, you should not be allowed to have such beautiful public churches in Boston as St. Paul's Cathedral, Trinity Church, the First Methodist Church; in fact, any churches whatever, since only Catholicism "has a genuine right to exist."

You cannot be over-tolerant of such extreme intolerance. You should not appease the enemy of your faith. You must not encourage those who would destroy the vital principles of our American democracy.

—D. P. M.

On the Lookout

By J. J. MURPHY

ATTORNEY GENERAL Biddle's former assistant, Norman M. Littel, in a statement to the Senate War Investigation Committee, told how Catholic Thomas G. Corcoran, former member of the President's kitchen cabinet, engineered the appointment of recent attorneys general from Frank Murphy down to the present time.

The following quotation from the N. Y. *Times* of last January 10 shows how Corcoran aided Nazi-Fascism by protecting the financial interests of *Farbenindustrie*, the super-corporation of German industrialists who brought Hitler to power:

"Mr. Littel declared that Thomas G. Corcoran, former Federal official, 'completely dominated' Mr. Biddle in settlement of the case of Sterling Products, Inc., of Wilmington, Del. He said that the concern had intimate connections with the German 'Farbenindustrie' and 'served the Nazi purposes' by supplying the German market in South America after the British blockade had cut off shipments from Germany. Mr. Corcoran's brother, David Corcoran, he declared, was vice-president of the company in charge of its South American and Mexican business."

Sterling Products, Inc., a Nazi subsidiary concern, should have been purged immediately after America's declaration of war, instead of supplying Argentina and other Nazi stooges with badly needed medical supplies that Argentine ships were able to import to Germany by way of Catholic Spain or Portugal. It should not be overlooked that Papal Knight Leo T. Crowley, a friend of Corcoran's was Alien Property Custodian during that critical time.

* * *

NO ONE can doubt that Archbishop Valerio Valeri's collaboration with the Nazis while he was Papal Nuncio to the Vichy Government and the Pope's personal representative to Marshal Pétain was carried out on orders from Rome. So notorious was his

collaboration with Nazism that even General de Gaulle, devout Catholic that he is, was obliged to demand his withdrawal after France's liberation.

But the Vatican is so politically powerful that even while repudiating Valeri as Papal Nuncio, de Gaulle carefully refrained from implying that the Vatican, whose orders he executed, was in any way involved in his pro-Nazi intrigues. De Gaulle even went so far as to confer upon Valeri before he left France the Grand Cross of the Legion of Honor.

* * *

THE BIBLE in the first authorized Protestant revision since 1881 has been sent to the publisher. It was undertaken several years ago by the International Council of Religious Education that appointed leading scholars of forty-four Protestant denominations for the task. It will use modern English, in contrast to the American version of 1901 which was the same as the 1881 British version. The present translation was first projected in 1929.

* * *

JESUIT FATHER CONNOLLY'S new work on Francis Thompson, English Catholic poet, took a well-deserved beating in a book review in the N.Y. *Times* of February 11. It said, "The trouble is not that this is a gleaner's book, but that the gleanings are so sparse. The bottom of Father Connolly's basket is thinly strewn . . . The space not so occupied is filled with what one must sorrowfully regard as extraneous matter."

* * *

THE NEW YORK 'Times' of February 13 reported: "A dispute between Rev. Dr. Louis D. Newton, vice-president of the Southern Baptist Convention and Secretary of State Stettinius over United States relations with the Vatican will be the subject of discussions between Mr. Stettinius and Senator Connally, chairman of the Foreign Relations Committee." It should be noted that Dr. Newton has always vehemently opposed Myron Taylor's appointment to the Vatican, and that Mr. Stettinius owes his position as a steel magnate to Myron Taylor, steel tycoon. It is not surprising that Mr. Stet-

tinius wrote Dr. Newton that he was "not seeking the information in good faith."

* * *

AFTER backing Fascism in Italy for two decades and calling Mussolini a man "sent by Providence," the Vatican is desperately in need of winning political support in Italy. How this is being done was revealed in a lengthy article in the N.Y. Sunday *Times* of last January 28. American food, purchased and imported by the U.S., is being widely distributed in Italy by countless soup-kitchen cars emblazoned with signs telling impoverished Italians that they are receiving 'Vatican relief.'

ARCHDUKE OTTO, Habsburg pretender to the throne of Austria, now in Portugal, "was advised by the Papal Nuncio to Portugal, Archbishop Pietro Ciriaci, not to come to Rome . . . The Nuncio is said to have told Otto a week ago that his presence there would embarrass 'both belligerents.' The plans for his arrival were made a few months ago." This information from the N.Y. *Times* of last January 7 shows the precautions the Vatican takes in its political maneuverings. If the papacy should find Otto's restoration a 'lost cause,' it would throw him overboard, according to its long-established policy of political opportunism. In the event that it decides to exchange diplomatic envoys with Russia, this rejection of Otto could be used as a point in its favor.

JESUIT ANTI-SEMITISM IN 1945

ALL WHO DESIRE confirmation of Catholic traditional anti-Semitism and its relation to Nazi-Fascist treatment of the Jews in our time, should read the article in the official Jesuit monthly publication, *The Catholic Mind*, for January, 1945, entitled "Anti-Semitism Prior to 1500." It is reprinted from *The Pilot*, official weekly of the Roman Catholic Archdiocese of Boston.

Confirmation in this lengthy treatise (of 21 pages) in *The Catholic Mind* of our pamphlet "How the Popes Treated the Jews," is sad proof that Catholic teaching will never cease its war on Judaism, and, what is more terrible still, that there will be no cessation of anti-Semitism and its dire consequences, in Europe or America, after Hitler, Mussolini and their puppets disappear from the scene. For here we have clearly and unequivocably set down for us, in this Jesuit publication in 1945, the unalterable position of the Catholic church toward the Jews. It states (p. 47):

"The position of the Catholic Church with regard to the Jews has been and still is that the Jewish religion, as existing, represents the direct antithesis and contradiction of Catholicism. For that reason and for that reason alone She has striven to preserve Catholics from such contact with Jews as might cause harm to the purity of their Catholic faith."

And again (p. 47):

"The Church knows beyond any shadow of doubt that She is the true religion, divinely founded and divinely protected. Hence She can, without malice, call all other religions false. Far from being a conflict between whom no real choice can be made, the opposition is between a Church, guaranteed by God to be in full and complete possession of religious truth, and the Jewish faith which continues to reject the truths which have been divinely revealed."

Under four headings, the article outlines the official legislation of the Catholic church against the Jews. Some of these punitive measures were enacted by Councils of the church and others by di-

rect decrees of the Popes. The actual wording of most of them may be seen in our pamphlet "*How the Popes Treated the Jews*." But both from the mere summary of them given in this article in *The Catholic Mind* and from their fuller quotation in our pamphlet, anyone can see that Hitler copied them almost word for word into his Nuremberg Laws. We take the liberty of quoting the following summary of them given on pages 48 and 49 of *The Catholic Mind* as follows:

"(1) *Measures of direct protection of the faith of Catholics:*

"These include the prohibition of marriages between Jews and Christians, the interdiction of Jews from political, civil or professional positions which exercise authority over Christians, the prohibition of circumcision of Christian slaves by Jewish owners and at times even the retention of such slaves, the destruction of the Talmud and the severe prohibition against reading that collection and the prohibition of Jewish interference with converts from Judaism to Christianity.

"(2) *Measures separating the social life of the Jews from that of Christians:*

"These include laws requiring the wearing of distinctive clothing, separation into given districts, interdiction from partial or complete exercise of certain professions or trades, prohibition of ownership of real estate, interdiction from appearing on the streets during the last three days of Holy Week, and protective rules concerning usury.

"(3) *Measures circumscribing the religious life of the Jews:*

"These include the penalty of heresy against converts to Judaism from Christianity, the restriction of the number, the ornamentation and size of synagogues and the prohibition against erection of new ones, the destruction of the Talmud, and enforced attendance at conversional sermons.

"(4) *Measures of protection for the Jews:*

"These include the recognition of their religion under law, the prohibition of baptism by force, the guarantee of safe return to Judaism of forced converts therefrom, the protection of the synagogues or the restoration thereof if they had been willfully damaged by Christians, and the defense of the Jews against such calumnies as ritual murder, ritual profanation of consecrated hosts and the poisoning of wells at the time of the Black Death."

In defense of these anti-Semitic laws of the Catholic church, this *Catholic Mind* article sets it forth that:

"Full freedom to non-believers must be restricted when their activities interfere with Catholic worship or tend in some degree to contaminate Catholic truth."

It continues this defense as follows:

"It is important to note here that such legislation follows inevitably from the relationship between Judaism and Christianity, and is independent of the moral character or actual practice of Jews individually or collectively . . . To the interdiction from certain professions and to the order for the destruction of the Talmud, much objection has been raised on the grounds that these were unnecessary and unwarranted. Keeping in mind the Church's position, we see that the Church acted consistently in saying to the Jews: 'YOU ARE AN ALIEN IN A COMPLETELY CHRISTIAN FRAMEWORK; IF YOU STAY, IT IS ON OUR TERMS; IF YOU FEEL THAT YOUR CULTURAL DEVELOPMENT IS IMPEDED, YOU MAY EITHER BE BAPTIZED OR LEAVE; BUT THESE RESTRICTIONS ARE FOR THE SAFEGUARD OF THE MAJORITY AND MUST BE ENFORCED.'

Are these not the exact words of Hitler and all Nazi-Fascists in their ruthless war of extermination against the Jews of Europe in our time? They have been repeated by Catholic church authorities down the centuries, and here we have them republished in Boston and New York in this year of 1945.

This article in the *Jesuit Catholic Mind* then proceeds to justify the burning of Jewish books by orders of the Catholic church as follows:

"To the destruction of the Talmud more serious objection is raised because this was definitely denying the Jew even his religious books. When the condemned blasphemies and the anti-Christian utterances were deleted, the Talmud was allowed to be used by the Jews. History shows, then, that the Church placed definite restrictions upon Jewish activity whenever it constituted a danger for Catholics. These restrictions, in essence, were entirely logical and reasonable."

Notwithstanding this article's full endorsement of the Catholic church's ruthless legislation against the Jews as "entirely logical and reasonable," an ingenious attempt is made throughout to save the church from the accusation of anti-Semitism! It is even stated that the church's anti-Jewish legislation was "abrogated" by the new Code of Canon Law in 1918—for which no substantiation is given. Nowhere in the Canon Law is there any such abrogation of the decrees of Popes and Councils against the Jews.* And the entire treatment of the question in *The Catholic Mind* definitely refers to the present as well as the past, and repeats the Catholic church's legislation against the Jews as justifying "the position of the Catholic Church with regard to the Jews" which "has been and still is that the Jewish religion, as existing, represents the direct antithesis and contradiction of Catholicism." It further clearly states that "the opposition is between a Church, guaranteed by God

*The older codes of Canon Law containing these violent anti-Semitic decrees are called "Sources of Canon Law" (*Fontes Juris Canonici*) and are the norms of interpretation for the new code of 1918. They are nowhere abrogated except in so far as they cannot be put into effect in Protestant democratic countries.

to be in full and complete possession of religious truth, and the Jewish faith which continues to reject the truths which have been divinely revealed."

Thus the age-old problem of anti-Semitism with all its terrible consequences has come to roost, straight from the Catholic church through Hitler's now vanquished 'new order' in Europe, right on our doorstep in New York, Boston and other large centers in America in this year 1945.



CATHOLIC-FASCIST IDENTITY

SO CLOSE is Roman Catholicism to Fascism that even the late Cardinal Hinsley of England was unable to restrain his public admiration for the virtues of its slave system. In a review in the "Westminster Cathedral Chronicle" of Professor Binchy's book, *Church and State in Fascist Italy*, he said:

"There are good elements in Fascism, such as the cult of the manly virtues, the preaching of simplicity, self-denial, loyalty, purity; they are superficially akin to Christian virtues, but it would be sheer mental dishonesty to use them as a proof that Fascism as a whole conforms to Catholic teaching."

Fascism has, beside the merits claimed for it by the English cardinal, many other "virtues" akin to Roman Catholicism which the cardinal shrewdly overlooked. But democracy-loving people know these "virtues" and detest them. They are clearly listed by the Most Reverend Bishop Aloysius Hudal, director of the *Collegio Teutonico* in Rome and one of the intimate advisers of the Vatican on German and Austrian affairs at the time Hitler came to power. In his book, *The Fundamentals of National Socialism*, he declares (p. 236):

"Let us see, for example, how interesting are some of the objectives of the Na-

tional Socialist program; . . . a new system of instruction and education; the corporative idea; the aristocratic principle of government by a Leader. . . . Above all, the German people are indebted to this spiritual movement for the slow destruction of the ideology of the Rights of Man, upon which the edifice of Weimar [German Republic] was founded, as well as for the destruction of faith in formal juridical constitutions, of the dialectics of parliamentary procedures . . . and of democracy".

In order to prove the identity of interests between Catholicism and Nazism, Bishop Hudal quotes from the Roman Catholic historian, Joseph Lortz of Münster, who, in his work, *History of the Churches**, shows that Catholicism and Hitlerism are one on the following points:

"I. Both are mortal enemies of Bolshevism, Liberalism and Relativism, that is to say, of the three deadly maladies from which our age is suffering, and which fiercely attack the work of the Church. The essential ideas of Nazi Socialism, together with the principle of liberty bound to authority, correspond exactly to the ideas that Popes Gregory and Pius IX endeavored to impose upon the 19th century, in face of a world which called itself progressive, and which received their teachings with sarcastic smiles. To this is added their common fight against Freemasonry.

"2. Their common fight against the Godless movement; against public immorality; against the stupid doctrine of equality, which is destructive of life; their fight for a rational and fertile structure of human society as desired by God, and for the corporative structure of the state as proposed by Popes Leo XIII and Pius XI (*Quadragesimo Anno*); their common fight against a mode of life that is unnatural and deprived of all healthy traditions as encountered in great modern cities and workmen's localities.

"3. By its principle of authority and government by a Leader, a principle upon which all national life rests, National So-

cialism combines the German and the Catholic attitude towards human life.

"4. Most important of all: National Socialism is a confession of faith; opposing, as it does, unbelief and destructive doubt it has convinced all classes of society that the outlook of the believer is not, as liberalism has taught, an attitude of inferiority, but one that carries man towards the total accomplishment of his destiny. *And although the Catholic Church should never identify itself with any movement, it cannot afford to miss the opportunity of gratefully accepting the help of this powerful ally in the fight which she is carrying on against atheistic rationalism.*"

This Catholic historian calls attention to the fact, which American observers have failed to note, that Nazi-Fascism is but the outcome of events in which the Catholic church has played a decisive role for centuries. He says that National Socialism is the "fulfilment of destiny," and goes on to say:

"It was born originally out of the most profound tendencies of the epoch, of which it is the crowning act. Undoubtedly, we now have the right to speak of an essential transformation, of the birth of a veritable new era, the accomplishments of which will remain. A new epoch has opened which will serve religion and the Church, and which will be extraordinarily well armed to carry on the fight against atheism."

This, and much more, is quoted by Bishop Hudal to prove the identity of the aims and purposes of Catholicism and Nazi-Socialism. The Catholic bishops of the United States and Britain cannot afford to be as open in supporting Nazi-fascist ideology in this country or in England. They cannot but admit, however, that their fellow bishops in Nazi-fascist countries are correct in their analysis of the benefits which this anti-liberal and anti-democratic ideology would bring to the organization of Roman Catholicism.

THE PASSING SHOW

P. J. WHELAN

► THE NEW MODERATOR of 2,090,000 Presbyterians in America, Rev. Dr. Roy E. Vale, recently made a ten-week tour preaching two or three times a day in the country's largest cities. Here is an excerpt from his address in Dallas, according to *Time* magazine of January 29: "The Roman Catholic hierarchy is engaged in a deliberate attempt to take away from the Protestant churches of America their leadership in religious life . . . and is seeking ultimately to take the leadership in the political life of the country."

► NUNS IN FRANCE have been ordered by the Catholic church to vote in the municipal and departmental elections promised for April, in accordance with the granting of the vote to women in France for the first time. The once powerful anti-clerical Radical Socialists always opposed feminine suffrage because of their fear that the Catholic church would dictate the women's vote. Their fear is greater now that, by means of the vote of women and nuns added to the reactionaries and peasants, the Catholic church will retain the favored position it gained under Marshal Pétain's Vichy regime.

► THE NEW (Protestant) Archbishop of Canterbury, Rt. Rev. Geoffrey Fisher, in an interview with the U. S. Army newspaper *Stars and Stripes* last January 29, definitely declared that "it won't do" for any church to sit in at the peace conference.

► THE CATHOLIC ARCHBISHOP of Liverpool, however, Dr. Richard Downey, issued a pastoral letter that was read in all his churches on Sunday, Feb. 11, urging that "the Pope's representative be given a place at the peace table," according to the United Press. In New York also on Feb. 11, Archbishop Spellman denounced the 1,600 Protestant ministers who had appealed to the 'Big Three' not to allow "either the Vatican or any Protestant or Jewish religious establishment" to take part, either as principal or mediator, at the council tables of state.

► A PUBLIC LOTTERY is held every Sunday morning at 11 o'clock in front of the cathedral in Panama City, Panama, and is conducted by Roman Catholic priests, according to the N. Y. 'Daily News' of last Feb. 13. The proceeds go to the upkeep of hospitals, orphanages and other charitable organizations. The 'News' thinks that the U. S. should imitate this practice.

► A TOTAL of \$1,069,608 was collected in 1944 by the Vatican for its foreign mission fund, according to a report from Rome to the N. Y. 'Times' of last Feb. 10. Of this amount, \$762,500 came from the U. S. The total is incomplete because some of the money collected has not yet been converted into liquid currency.

► AS A PART of the campaign against Protestants in Mexico, Catholics have been urged by Archbishop Martinez to display the following poster on their homes and in public places: "Este hogar es católico y rechaza toda propaganda protestante." ("This is a Catholic home. We repudiate all Protestant propaganda.")

► WE NOTE that Ed. J. ('Paving-Blocks') Flynn, Democratic boss of the Bronx, accompanied President Roosevelt to the Crimea Conference. He later visited Moscow and at this writing was on his way to see the Pope in an effort to patch up the Russo-Vatican feud.

► THE LEAGUE OF THE SACRED HEART, an international Catholic organization under Jesuit control, has six million members in the U. S. and thirty-five million in 128,000 centers all over the world, according to Jesuit Father Robert I. Gannon, president of Fordham University, at the celebration of the 100th anniversary of the organization last Oct. 4.

► ISRAELE ZOLLI, the former chief Rabbi of Rome who turned Roman Catholic last February, is reported in a dispatch from Rome to the N. Y. 'Post' of Feb. 20, to have been influenced by the fact that "he was facing starvation." The report stated that, "His community in Rome was willing to give him 200,000 liras, but that he had asked for 900,000." It was also revealed that he had become a member of the Fascist Party "in order to retain his position at the University of Padua."

► THE WASHINGTON 'POST' of last December 25 reported the arrest for robbery of Samuel A. Trewolla, 18, who told detectives that he was Mayor of Father Flannagan's 'Boys Town' last year.

► M. HUBERT PIERLOT and his Catholic Conservative Party lost power in Belgium on Feb. 6, and refused to cooperate with the new government of Achille van Acker, a Socialist, who was obliged to carry on with a mere four-party cabinet.

► THERE ARE 300,000 persons of the Russian Orthodox faith in North America who want to be united with the Mother church in Moscow, two delegates to the world-council of the Orthodox church from the United States and Canada, Bishop Alexer Pontelaieff and Rev. Joseph Dzvonchink, reported to Patriarch Alexei on their arrival in Moscow on Feb. 10. They spoke for 300 separatist congregations in the U. S. and Canada.

► THREE PERSONS PERISHED and more than fifty others were injured in a fire that swept the parish hall of St. Ambrose's Catholic Church in Baltimore last December 6 during a bingo game, according to an AP report. Among the injured was the parish priest, Father Stephen Bazucki.

STILL \$1.00 A YEAR

DESPITE increasing costs of materials and production we do not want to increase our yearly subscription rate beyond the convenient \$1.00 a year (Canada \$1.25). We look to those who can afford it to make up the deficiency in our budget by contributing what they can toward our increasing costs.

This is necessary for the continuance and expansion of a magazine like ours which carries no commercial advertising and has no denominational support.

THE BRITISH PRESS is not as timorous as the press of America in treating of Vatican intrigues. The following is from the London "New Statesman and Nation":

BLACK INTERNATIONAL

Rupprecht von Wittelsbach calls on the Pope,

Otto von Hapsburg has cropped up, Royalist circles see vistas of hope When Europe's republics are mopped up.

Hapsburgs are Holy as well as Imperial, Their annals are old as their story is serial.

Family thrones they are ready to fill, As presidents fall with their ministries, From Chile, Bolivia, Peru, and Brazil Flock claimants of dead and gone dynasties.

With Papal support (and a thumping minority) Pretenders receive a high travel priority.

Wettins may sit upon Saxony's throne, Zahringens flourish in Baden, Württemberg - Brandenburgs get back their own,

When the tenant vacates Berchtesgaden. The Third Reich is marked by exceptional brevity, Hapsburgs rejoice in amazing longevity.

Monarchs may rise in the wake of the peace,

Wittelsbachs reign in Bavaria, Sonderburg-Glücksburg find welcome in Greece, Saxe-Coburgs inherit Bulgaria.

The Vatican offers a new opportunity For public devotion and Catholic unity.

Ex-Bourbon-Hapsburgs in Spain may be found,

To match Lisbon's Hapsburg-Braganza, Hapsburg - Leczinskis in Poland be crowned,

For that's what the Vatican plans are. Catholic courts of antique consanguinity, Rulers restoring the right of divinity.

Hapsburgs and Bourbons safe back in the fold,

Not to mention the reigning Sardinians, Wettins and Wittelsbachs throned as of old,

In sovereign ducal dominions. Princes and potentates east of the Rhine again!

Ex-Hohenzollerns are getting in line again! Dukes of Saxe - Coburg, Saxe - Weimar, Saxe-Meiningen! Royalist circles begin to feel fine again.

THE EDITOR'S MAILBAG

OBJECTIVE AND FACTUAL

WE NEVER FORGET that, as former priests, we are liable to be accused of setting ourselves up as critics of the Roman Catholic church out of motives of personal revenge and for the purpose of stirring up resentment against an institution we formerly served, but which failed to satisfy our spiritual ideals. To avoid this we make known about the Catholic church only what is coldly factual, strictly objective and fully documented — things that exist apart from us and which are independent of our opinion about them.

How well we have succeeded in this objectively informative policy may be seen from the following from a Presbyterian minister who recently discovered our magazine:

"I have received a sample copy of 'The Converted Catholic Magazine' and have read it with much interest. I believe you are doing a great work and enclose remittance for a year's subscription. Many, if not most, of us Protestant ministers know some of the shocking practices of the Roman church and its distorted beliefs. But we dare not tell about these things from the pulpit because immediately, in the eyes of the unthinking, we are placed in the class of anti-Catholic rabble-rousers. Hence it is refreshing to read an organ that sanely and constructively publishes the real truth."

— R. V. G.

* * *

CHEAP AT \$2

"THE ATTACHED \$2 is to cover renewal of my subscription for another year. THE CONVERTED CATHOLIC MAGAZINE is cheap at two dollars, and is a lucid, illuminating and fearless friend of the freedoms which we all profess to be fighting to defend."

— A. R. J., Sydney, N. S.

VOICE OF LATIN AMERICA

"Your publication has been a most welcome one for me since I myself am a converted Roman Catholic. My home is in Cuba, but at the present time I am studying at the Southern Baptist Theological Seminary here in Louisville with the purpose of returning to Cuba as a missionary. It is unfortunate that so many people, particularly religious leaders, fail to see the significance to true Christian fellowship of the missionary movement in Latin America. You are aware of the fact that the Roman Catholic Church has been endeavoring to prevent the coming into Latin America of Protestant missionaries under the pretense that these are a hindrance to the Good Neighbor Policy. It is a shame that any religious group would proclaim, or even endorse, such misrepresentation of the truth.

"Let me express my appreciation once more for your helpful publication.

Yours in His service,

— Primitivo Delgado

* * *

FORMER PRIEST AND SOLDIER, J. A. Fernandez, writes again as follows:

"I regret I was unable to visit you during my furlough. But I spent the seven days studying for my reception into the Presbyterian church. Last Monday I appeared before the Presbytery at Carlisle, Pa., and upon presentation of my credentials and enthusiastic recommendations, and having given a stirring account of my experimental acceptance of Christ, I was received into the Presbytery as an Evangelist.

"It is my intention, after I leave the Army, to devote my life to bringing the true Gospel of Christ to the Spanish-speaking people of this country, giving them the benefit of my own experience and teaching them the simple doctrines of Christianity. I feel overjoyed at the happy turn of events, and never in my life have I experienced such happiness and contentment. Presbyterianism appeals to me on account of its simplicity in doctrine, worship and government.

"With best wishes for the continuance of your noble, courageous work.

Sincerely yours in Christ,

— (Sgt.) J. A. Fernandez

RECOMMENDED BOOKS

The following books have been chosen and are recommended as containing good source material on the aims and activities of the Roman Catholic church today:

DER FUEHRER, by Conrad Heiden, who is recognized as knowing more about the rise of Hitler and Nazism than any objective historian alive. He does not omit the part played by the Vatican and the Catholic hierarchy in bringing Hitler to power. 778 pages. Price \$3.00

THE SPANISH LABYRINTH, by Gerald Brenan; the most authoritative and best documented account of the social, political and religious background of the Spanish civil war. 384 pages. Price \$3.50

CONTEMPORARY ITALY, by Count Carlo Sforza; a storehouse of valuable and fascinating information by a recognized leader of Italian liberalism who was Italy's Minister of Foreign Affairs before Mussolini. Of particular interest are his inside revelations of the Vatican's warmongering among the nations. 430 pages. Price \$3.50

WHAT TO DO WITH ITALY? by Salvemini-La Piana. The authors of this excellent work are: Professor Gaetano Salvemini, undaunted foe of Fascism and political Catholicism, and Professor George La Piana, ex-Catholic priest, church historian and authority on Canon Law, now professor of history at Harvard. Both are authorities on Italy. 301 pages. Price \$2.75

FALANGE, The Secret Axis Army in the Americas, by Allan Chase; a factual and irrefutable work on the activities of Franco's Fifth Column in North and South America and the Philippines—and the part played in it by the Roman Catholic church. 278 pages. Price \$3.00

RELIGIOUS LIBERTY IN LATIN AMERICA? by George P. Howard. This is a "must" book for every minister, every missionary-minded person, every lover of

democracy and religious freedom. It contains first-hand information on the Roman Catholic campaign against Protestant missionary work in Latin America. 170 pages. Price \$2.00

SCHOOL AND CHURCH. The American Way, by Conrad Henry Moehlman; an historical approach to the problem of religious instruction in the public schools; a fully-documented defense of the American public school system against the attack by the Roman Catholic Church. 178 pages. Price \$2.50

WHICH RELIGION — ROMANISM, PROTESTANTISM OR CHRIST? by Rev. George Wells Arms; a concise analysis of the contrast between Roman Catholic teaching and New Testament Christianity. Booklet, 42 pages. Price 25c

A VITAL CONDITION FOR LASTING PEACE, by Dr. Leopold Mannenberg; an outline of Vatican power politics in Europe in collaboration with the Axis dictators and proposals for the elimination of the Vatican as an international political organization. Pamphlet, Price 15c
(This item has been made part of the book, "Behind the Dictators," but is still available in pamphlet form.)

For those interested in prophecy:

THE PRESENT ANTI-CHRIST, by Fred Peters. Whether or not an Anti-Christ is to come at the end of the world, the author holds and proves the Papacy is the Anti-Christ always with us as the counterfeit of God. Price 35c

GOD'S WITNESS IN EGYPT, by William L. Klinker; a documentary analysis of the relation of Bible prophecy to the Pyramids of Egypt. Price 65c

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